

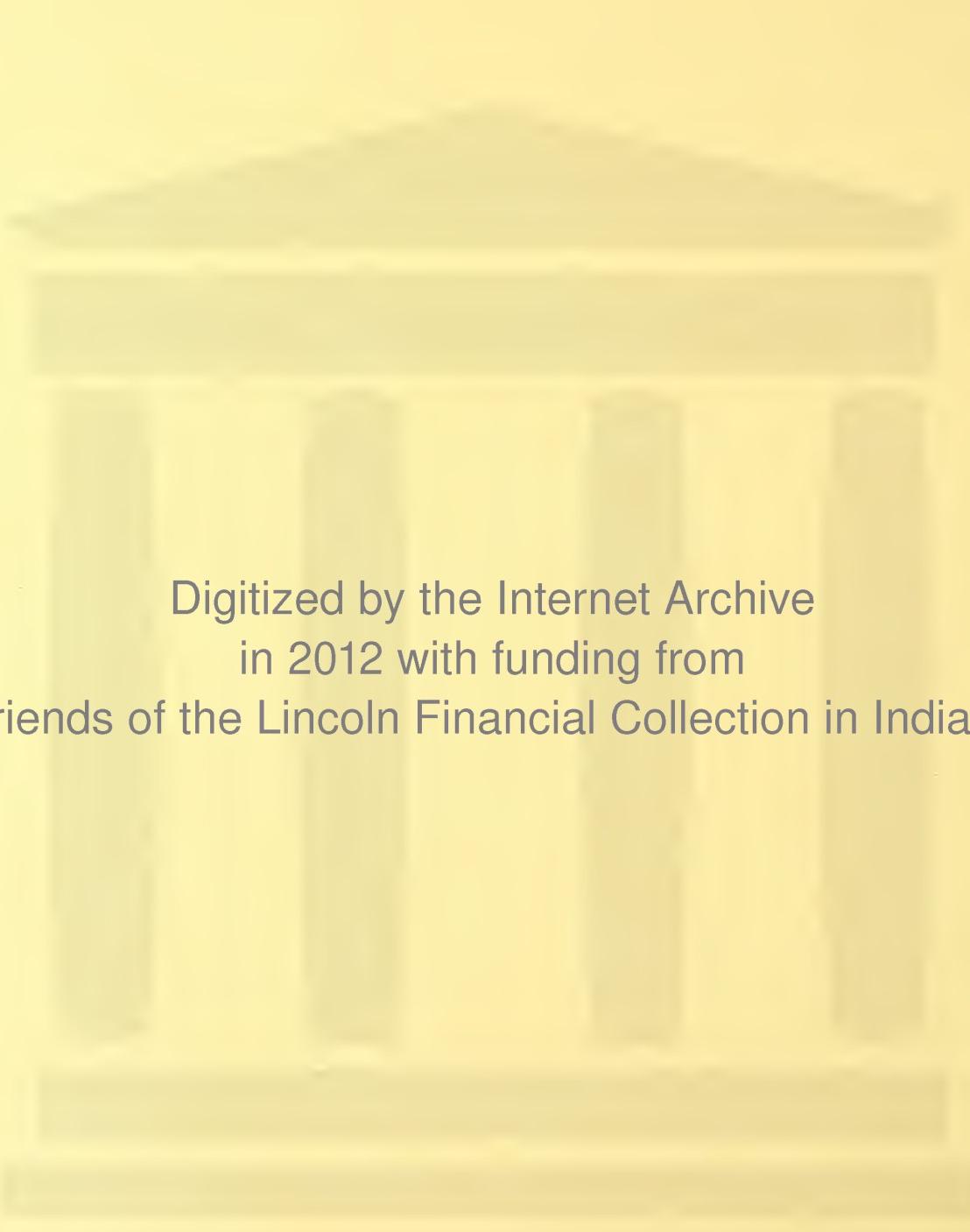
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Abraham Lincoln and religion

Personal

Excerpts from newspapers and other
sources

From the files of the
Lincoln Financial Foundation Collection

WHEN LINCOLN DESPAIRED.

Worried by Antietam, but Next Day Found Him Cheerful Again.

The late Robert C. Ogden, famous as an educator and philanthropist, said in a public address that on the night after the second day's fighting at Antietam Schuyler Colfax, then speaker of the house of representatives, after a vain effort to obtain news of the result of the battle, went to see the president. It was 3 o'clock in the morning, and he found Lincoln lying on a lounge, with his clothes on, awaiting dispatches. When Colfax said that there was still no news the president said:

"Schuyler, what does it all mean? Are we not on God's side? We have thought we were right." Then, with a gesture of despair, Lincoln added, "I would gladly exchange places tonight with any dead soldier boy on the battlefield."

The next morning Colfax went to the capitol and asked several representatives if they had any news of the battle.

"No," was the reply. "But we have seen Lincoln, and he seems to be feeling so good and told us so many stories that everything must be all right."

1504

HUDSON TUTTLE.

5 2 8 / 1504

Levi Wood: Q. Did Abraham Lincoln belong to any sect or church?

A. The claim that he did has been repeatedly made by gospel ministers, who dislike to have it known that worthful and upright men can be found outside the church. Not one of Lincoln's biographers claims that he was a church member. That he was of a deeply religious nature cannot be questioned. He and Mrs. Lincoln were Spiritualists as proven in a book published some years ago by Nettie Maynard, who was called "the medium of the White House." No one who ever had the pleasure of meeting this wonderful medium would for a moment doubt her word. It was when after a long and terribly painful illness, in company of a party of friends, we went to White Plains where she resided. For several years she had been the victim of rheumatism, and we found her, with body, limbs and arms drawn into contortions dreadful to see. She was able to move only her head, and was constantly racked with pain. Yet her expression was angelic. Not a murmur of discontent, or complaint! And presently she became entranced and her face was that of a saint. There was no mistaking our spirit friends. Then her expression changed, and we knew that Abraham Lincoln was talking to us. His discourse was characteristic and worthy of the source it claimed. After coming out of the trance, Mrs. Maynard answered inquiries about her mediumship while in Washington, during the war. She said that he came many times, sometimes alone, sometimes Mrs. Lincoln accompanied him. The emancipation proclamation was urged by the spirits he consulted, and the famous "going to the front" was suggested.

Limits of His Religious Life.

Mr. Lincoln's religious life had its limitations and it is but fair that they should be stated here. He never united with any church, and so far as we know never partook of either of the ordinances. In this one particular Lincoln's religious life suffers when compared with McKinley's, who, like Joshua, "left nothing undone of all the Lord commanded."

It is well for us to remember that Mr. Lincoln's religious life is great not because he failed to value these things, but in spite of that fact. The average man has need of every help and influence that makes for the growth of his spiritual nature and there was a very obvious need of the church and its ordinances else it would not have been instituted at all. 1505

The world will never cease to need such lives as Lincoln lived. They are the salt of the earth. Such a life never ceases to live, such devotion to principle, such trust, such power of heart does not nor cannot cease with the grave.

And so they buried Lincoln? Strange and vain!

Has any creature thought of Lincoln hid

In any vault, 'neath any coffin lid,
In all the years since that wild
spring of pain?

'Tis false—he never in the grave
hath lain.

You could not bury him altho' you
slid

Upon his clay the Cheops pyramid
Or heaped it with the Rocky Mountain chain.

They slew themselves; they but set
Lincoln free,

In all the earth his great heart beats
as strong

Shall beat while pulses throb to
chivalry

And burn with hate of tyranny and
wrong,

Whoever will may find him, any
where

Save in the tomb, not there—he is
not there.

AS LINCOLN SAW IT

In the very responsible position in which I happen to be placed, being a humble instrument in the hands of our heavenly Father, as I am, and as we all are, to work out His great purposes, I have desired that all my works and acts may be according to His will, and that it might be so I have sought His aid; but if, after endeavoring to do my best in the light which He affords me, I find my efforts failed, I must believe that for some purpose unknown to me, He wills it otherwise. If I had had my way this war would never have been commenced. If I had been allowed before this; but we find it still continues and we must believe that He permits it for some wise purpose of His own, mysterious and unknown to us; and though with our limited understandings we may not be able to comprehend it, yet we cannot but believe that He who made the world still governs it. 1507

I sincerely hope father may recover his health but at all events tell him to remember to call upon and confide in our great and good merciful Maker, who will not turn away from him in extremity. He notes the fall of the sparrow and numbers the hairs of our heads, and he will not forget the dying man who puts his trust in Him. Say to him that if we could meet now it is doubtful if it would not be more painful than pleasant, but that if it be his lot to go now, he will soon have a joyous meeting with many loved ones gone before, and where the rest of us, through the help of God, hope ere long to join him.—Letter to half brother Jan. 12, 1851. 1505

I can not but know what you all know, that without a name, perhaps without a reason why I should have a name, there has fallen upon me a task such as did not rest even upon the Father of his Country; and feeling so, I can not but turn and look for that help without which it will be impossible for me to perform that great task. I turn, then, and look for help to the great American people and to that God who has never forsaken them.—Abraham Lincoln, at Columbus, O., February, 1861.

J W R I C H T

Lincoln's Doubts on "Hell Fire" Almost Stamped Him as Infidel

Words and Actions of Martyred President
Prove He Was Sincere Christian, Though Not

Church Member, Says Hambrecht

By STAFF CORRESPONDENT OF THE JOURNAL

Madison—"To those who know Lincoln, the story of his conversion to Christianity, as related by William E. Barton, does not come as a surprise," said George P. Hambrecht, head of the vocational board, who is perhaps Wisconsin's closest student of the life of the martyred president. "All of Lincoln's actions and words indicate that he was a sincere Christian, though he was a man who made no public display of his religious convictions."

Among students of Lincoln's biography, the existence of The Christian's Defense has long been known, and the story of Mr. Lincoln's conversion by this work has been a firmly rooted tradition. Mr. Hambrecht has made many efforts to obtain a copy of the work to add to his Lincoln library, but he never succeeded in finding one. Mr. Barton obtained a copy only after prolonged search.

Not Church Member

"The idea that Lincoln was not a Christian seems to have been rooted in his reluctance to accept certain dogmas and teachings that were held essential to orthodoxy in his day," Mr. Hambrecht said. "For example, Mr. Lincoln expressed some doubt as to the existence of 'hell fire' for the punishment of sinners. To doubt a burning hell was in his time sufficient to stamp one as an infidel in the minds of many religious persons.

"There is no evidence that he was church member, but there is much evidence of his deeply religious nature and his belief in divine guidance. We know that he frequently knelt in prayer, and if we did not know this his life and utterances would afford proof of his high Christian character. He was a constant church attendant and frequently consulted with ministers and others identified with religious institutions. So far as I know, Mr. Lincoln did not belong to any organizations of any character."

Stoddard Sends Data

In collecting Lincoln data, Mr. Hambrecht has recently received interesting letters from William O. Stoddard, Madison, N. J., third assistant secretary to Mr. Lincoln in Washington, and the only living member of the Lincoln official family. One letter relates Mr. Stoddard's part, as an Illinois editor, in first bringing Mr. Lincoln's name prominently before the public as a candidate for president, and the other tells how President Lincoln spent an hour in rifle practice before he determined the pattern of army rifles with which the troops should be equipped.

These letters follow:

how ready the west, at least, was for my suggestion.

"I did not create nor invent the appreciations, and it was only a bit of Lincoln's fun when he afterwards referred to me as 'the man who nominated him.'

"One result, to me, was a post on his staff and exceedingly hard work at the White house, until a 'siege' of typhoid fever and a relapse unfitted me for so arduous a position.

"In any reminiscences of your own, correct Whitney, for Mr. Lincoln's bold upon the people was already strong and many men were ready to say so.

"If this is an idea of any value, please accept.

"Yours truly,

"WILLIAM A. STODDARD."

Prof. George P. Hambrecht,
"Madison, Wis."

"My Dear Sir:

"I have your favor of the sixteenth with its interesting inclosure. I assure you that I fully appreciate your enthusiasm for Lincoln. Noting your regret concerning autographs, the only original signatures I have been able to retain are on my several commissions. As to further historic suggestions, it may not be among your notes that the change of American army rifles, and so of all the army rifles of the world, from the old Springfield smooth bore pattern to the breech loader, was made by the personal decision of President Lincoln, in opposition to heads of the ordnance bureau. He made his decision after a faithful hour of practice with patterns of the new guns—and I was with him because of what he called my reputation as a crack shot. I do not now think of any other interesting point.

"Yours truly,

"WILLIAM A. STODDARD."

Prof. George P. Hambrecht,
"Madison, Wisconsin."

"My Dear Sir:

"In reply to your highly esteemed favor of the first inst., evidently I can add little to the volume of Lincoln literature you now have. I will try, however, to respond to your request for an 'item.' You have, no doubt, my old friend Henry C. Whitney's Life of Lincoln. He has preserved in it, entire, my editorial nomination of Lincoln, in the Central Ill. Gazette, to which I refer you. Now, he makes a grave error in saying that no notice of that point, or any other newspaper comment upon said nomination appeared during months following. He did not see my exchange list. I sent out about 200 extra copies in all directions and the responses told me

Lincoln's Philosophy of Life

The New York ~ ~

By

R. GERALD McMURTRY, Librarian
Lincoln National Life Foundation

Abraham Lincoln was of a melancholy nature; this mood at times dominated his character, but he would almost at will emerge from this melancholy state to a mirthful, carefree man. He sought friends who would temporarily change his environment and who would create good cheer. During these periods he became to casual observers a comedian who could entertain a crowd with jokes and anecdotes for hours, yet this state of relaxation was only superficial; melancholia dominated his nature.

Lincoln's personality along with his ability to entertain made him the leader of any group. He was sought after by his friends, and his anecdotes became powerful weapons for relief in the tense situations which confronted him on all sides.

Lincoln was more or less a fatalist. He believed in predestination, and tragedy had made a profound impression on his deep and sensitive nature. His sadness and inclination toward fatalism seemed to create a benignant attitude toward the weak and downtrodden. During his administration as president he was as concerned with private right or wrong as he was with public right or wrong. Individual demands received as much attention from him as public demands.

The instances of his life so often cited by his admirers are in many cases trivial so far as historical significance is concerned. Lincoln did great things, yet did not overlook nor forget the smaller matters so often of vital importance to individuals. His concern and willingness to pardon infractors of military law shows to what extent he concerned himself with individual rights and wrongs.

Lincoln, on momentous occasions when a draft or proclamation awaited his approval and signature, would seek some one to converse with in a humorous way in order to find relaxation. He was doubtful of his ability and not at all times sure at first judgment; but, when an order was issued or a command given, it was final.

On one occasion, after calling a special meeting of his cabinet, Lincoln read aloud from a humorous book to these much disgusted statesmen. Then, on completion of the anecdote, he read the most profound pronouncement ever issued by an American president, the Emancipation Proclamation.

Lincoln lived a tragic existence and his philosophy of life is not always attractive to all classes. Possibly this philosophy was the result of a serious nature coupled with disappointment and tragedy, things which he could not control. Similar environments, conditions, and disappointments might have broken an ordinary man.

The secret of Lincoln's success in overcoming unusual handicaps was his ability temporarily to become a new personality with a temperament vastly different from his real self. Some people considered him a sad man; others thought he was of an easy-going nature. Few actually knew the depth of his nature or understood a temperament marked by rapid and radical changes.

Lincoln Philosophy Held As Guide To Troubled World

Three Religious Leaders Are Heard At Mid-Day Club Program.

See Pictures
 Leaders of three different faiths last night extolled the virtues of Abraham Lincoln, and held up the example of his life and his beliefs as a saving philosophy for a troubled world.

In a program sponsored by the Mid-day Luncheon club at Springfield High school, Bishop Gerald T. Bergan, of the diocese of Des Moines, Roman Catholic church, Bishop Alexander T. Shaw of the Methodist Episcopal church, New Orleans, and Rabbi Ferdinand M. Isserman, of Temple Israel, St. Louis, developed three phases of the example of Lincoln.

Last night's meeting, which drew a near capacity audience, climaxed a day of celebrations of the 130th anniversary of the birth of the emancipator. Others on the program included Acting Governor Stelle, Judge L. E. Stone, Rev. Gay

(Turn to Page 2, Column 5.)

Lincoln Philosophy Is Guide For World

(Continued from Page 1.)

C. White, and Bishop John Chancellor White. Mayor Kapp was also seated with the speakers. Music was provided by the Springfield High school orchestra, the Municipal choir, and buglers from LaFore Lock post drum and bugle corps.

Bishop Bergan took Lincoln's words, "With Malice Toward None" as the text of his address, terming the wartime president's utterance of the words during a time when hatred of civil war was rampant, comparable to Christ's "Father, forgive them, for they know not what they do."

Deplores Ills Of World.

After drawing a beautiful figure of the ever felt presence of Lincoln, whom he termed the "patron saint of Springfield," the speaker declared the prime trouble in the world today is a lack of love in men's hearts, "first for their God and then for their brethren."

"Show me the ills of the world, and I will show you where God's word has been broken," the bishop told his audience. "The battle today is either for God or against Him. There is no middle course."

"It is only through the protection of the heritage of Washington, Jefferson, and Lincoln that the nation today can be saved," the bishop said. "If a man has a right to life, liberty and the pursuit of happiness," he declared, "he must be allowed to enjoy it. We must respect individual liberties and rights. You must allow others to disagree with you."

Then addressing his remarks directly to Springfield, the head of the Des Moines diocese said, "If, on Lincoln's birthday, you say

within your hearts, 'I hate Jews,' 'I hate Negroes,' 'I hate Catholics,' or 'I hate Protestants,' you are not worthy of the honor of having Lincoln among you."

The essence of "malice towards none," the bishop indicated, is tolerance, a creed "that will save a nation."

Bishop Shaw Speaks.

Bishop Shaw opened his talk as a "son of ex-slave parents," grateful for Lincoln. In his remarks he interpreted the contributions of Lincoln's greatness, begging that they be applied today.

Among the most important contribution was that of showing the value of eternal and lasting service and achievement, the colored speaker said.

"This age needs heroes who will dare, will struggle in the ranks of truth," he said, "heroes who will go for us as did Washington and Lincoln in their day, and solve our problems. There is much yet to be accomplished. Youth must rise in the spirit of Abraham Lincoln and solve our economic and religious problems with the success that he solved the problem of slavery."

"Men and women," the New Orleans cleric said, "are the greatest gift of God. They transcend race, caste, and nationality, and become the common possession of humanity. Lincoln was bigger than the race to which he belongs. His love and sympathy were boundless."

Rabbi Talks On Government.

Rabbi Isserman spoke on government "of the people, by the people, and for the people," taking the quotation apart, and applying the theory to the government of this nation.

"Historically," he said, after tracing briefly the growth of government as a human institution, "governments are of the people who have inalienable rights given, as the bishop from Des Moines told you, by God. It is government of all the people regardless of race, denomination or station of life."

Of "by the people," the rabbi said, "Man created the state, and man has a right to rule that state. You are fit to rule, irrespective of race, learning or station. Every man is a king, because every man is divine. Lincoln's expression 'by the people' was an assertion of a faith in the common man." The speaker then stressed the importance of universal education for good democratic government, and termed the "inefficiency" of democracy as compared to the "efficiency" of dictatorship, a myth.

In concluding his remarks the St. Louis speaker summed up obligations of a government "for the people," saying it would not allow hunger and suffering, and would promote well being thus strengthening faith in democracy.

LOOKING AT THE RECORD

What Would Lincoln Do Today? His Speeches, Writings Tell

By W. Kee Maxwell

SEVERAL YEARS ago a mid-western pastor wrote a volume entitled "What Would Jesus Do?" the subject matter being a conjecture as to what the Founder of Christianity would do if on earth today. (The volume, incidentally, remains year after year among the best sellers in non-fiction.) It has become more or less a custom, in times of national division on major policies of government, to answer similar questions concerning our two greatest Presidents, Washington and Lincoln.

 
THE THEME of many a Lincoln Day address today will be the same form of inquiry — "What Would Lincoln Do If He Were President of the United States Today?"

The answers, obviously, can at best be guesses — guesses largely dictated by personal opinion. We know from the record of history only what Lincoln actually did and said. Perhaps the best idea as to what course he would follow today is to be had from letting the martyred exponent of freedom speak for himself.

 
ON THE vital theme of labor and capital he spoke thus:

"Labor is prior to and independent of capital. Capital is only the fruit of labor and could never have existed if labor had not first existed.

"...property is the fruit of labor, property is desirable, is a positive good to the world.

"That some should be rich shows that others may become rich, and hence is just encouragement to industry and enterprise.

"Let not him that is houseless pull down the house of another, but let him labor diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built."

 
ON THE character of government Lincoln made this statement:

"It has long been a grave question whether any government, not too strong for the liberties of its people, can be strong enough to maintain its existence in great emergencies."

"The religion that sets men to rebel and fight against their government, because, as they think, that government does not sufficiently help some men to eat their bread in the sweat of other men's faces, is not the sort of religion upon which people can get to Heaven."

"Human nature will not change. In any future great national trial, compared with the men of this, we shall have as weak and as strong, as silly and as wise, as bad and as good."

 
AT GETTYSBURG came that immortal declaration of the American ideal:

"That this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for

the people shall not perish from the earth."

 
KIND AND generous, Lincoln could yet be firm against injustice:

"Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled up by the bondman's 250 years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said 3000 years ago, so still must be said, that the judgments of the Lord are true and righteous altogether."

 
ON DEMOCRACY his words are these:

"As I would not be a slave, so I would not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference, is no democracy."

 
THE CAP-SHEAF of Lincoln's spirit of generosity and justice is in his second inaugural address:

"With malice toward none; with charity for all; with firmness in the right as God gives us to see the right, let us strive to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the brunt of the battle, and for his widow and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

The San Diego Union

PAGE d-8

SUNDAY, FEB. 12, 1950

Views of The News-Sentinel

From Lincoln's Viewpoint

Loyalty

"The man who stands by and says nothing when the peril of his Government is discussed, cannot be misunderstood. If not hindered, he is sure to help the enemy; much more if he talks ambiguously—talks for his country with 'buts,' 'ifs' and 'ands.'"—Letter to Erasmus Corning, June 12, 1863.

Liberty

"One who is sworn to 'take care that the laws be faithfully executed' should not himself be one to violate them."—Message, July 4, 1861.

"... if there is anything which it is the duty of the whole people to never entrust to any hands but their own, that thing is the preservation and perpetuity of their own liberties and institutions."—Speech at Peoria, Oct. 16, 1854.

"Surely each man has as strong a motive now to preserve our liberties as each had then to establish them."—Message to Congress, July 4, 1861.

"Those who deny freedom to others deserve it not for themselves and, under a just God, cannot long retain it."—Letter to H. L. Pierce, April 6, 1859.

"Free speech and discussion and immunity from whip and tar and feathers, seem implied by the guarantee to each state of a republican form of government."—Letter to J. J. Crittenden, Dec. 22, 1859.

"When we were the political slaves of King George, and wanted to be free, we called the maxim that 'all men are created equal' a self-evident truth; but now . . . we have grown fat, and have lost all dread of being slaves . . ."—Letter to George Robertson, Aug. 15, 1855.

War

"That those who make a causeless war should be compelled to pay the cost is too obviously just to be called in question."—Message to Congress, July 17, 1862.

Foreign Policy

"I venture to hope it will appear that we have practiced prudence and liberality toward foreign powers, averting causes of irritation, and with firmness maintaining our own rights and honor."—Message to Congress, Dec. 3, 1861.

Political Power

"It is not the qualified voters, but the qualified voters who choose to vote, that constitute the political power of the state."

God

"It is fit and becoming in all people, at all times, to acknowledge and revere the supreme government of God; to bow in humble submission to His chastisements; to confess and deplore their sins and transgressions, in the full conviction that the fear of the Lord is the beginning of wisdom."—National Fast Day Proclamation, Aug. 12, 1861.

Government

"The legitimate object of government is to do for a community of people whatever they need to have done, but cannot do at all, or cannot so well do, for themselves, in their separate and individual capacities. In all that the people can individually do as well for themselves, government ought not to interfere."—Fragment on Government, July 1, 1854.

"No man is good enough to govern another man, without that other's consent. I say this is the leading principle, the sheet-anchor of American Republicanism."—Speech at Urbana, Oct. 24, 1854.

Constitution

"No one who has sworn to support the Constitution can conscientiously vote for what he understands to be an unconstitutional measure, however expedient he may think it."—Spoken at Cooper Institute, Feb. 27, 1860.

Congressional Record
February 8, 1951

Abraham Lincoln

EXTENSION OF REMARKS
OF

HON. WESLEY A. D'EWART

OF MONTANA

IN THE HOUSE OF REPRESENTATIVES

Thursday, February 8, 1951

Mr. D'EWART. Mr. Speaker, this week Republicans throughout America pay homage to the founder of their party and the greatest symbol of liberty who ever lived, Abraham Lincoln. Regardless of party, all Americans honor the day of his birth. His life, his works, and his teachings carry a lesson for all of us that can be studied with profit today.

The reverence with which many of us regard Lincoln has been brought home to me here in Washington as I take visitors from time to time to see the Lincoln Memorial. Those of you who have seen it know how serene yet strong is the expression on the excellent likeness of Lincoln, sitting in his chair in the main hall of the memorial. On either side is inscribed quotations from his Gettysburg Address and the second inaugural. Most people are profoundly moved.

Lincoln's principles are the basic American ideals of honesty, integrity, hard work, plain living, good government, and freedom. His career as a pioneer boy, the rail splitter, country store-keeper, small-town lawyer, legislator, and President is the classic example of the opportunity our system of government affords every citizen—the opportunity to develop to the fullest extent his individual capabilities for the benefit not only of himself but of the entire community. That is the very basis of the American ideal—that freedom of each man to better himself through his own initiative and with the resources God gave him results in progress for everyone. It is impossible to define liberty or freedom—to do so limits them and they are limitless concepts—but there is no better way to describe it than this.

FIGHTER FOR FREEDOM

Lincoln is known as the Great Emancipator, but his interest in freedom extended far beyond the problem of the American slaves. His every action was pointed toward the preservation and extension of the freedoms guaranteed in our Constitution, freedoms which he truly believed were the inalienable birthright of every man. Many of his words are applicable to problems we face today, as when he said:

The legitimate object of government is to do for a community of people whatever they need to have done, but cannot do at all, or cannot so well do, for themselves, in their separate and individual capacities. In all that the people can do individually as well for themselves, government ought not to interfere.

There is the perfect answer to the do-gooders, the Government economic planners, who are today endeavoring to extend the power of the Federal Government over the lives of individuals under the guise of social reform, with the excuse of emergency.

At another time, Lincoln said:

We hold the true republican position. In leaving the people's business in their hands, we cannot be wrong.

And again:

If there is anything which it is the duty of the whole people to never entrust to any hands but their own, that thing is the preservation and perpetuity of their own liberties and institutions.

FAITH IN THE PEOPLE

Lincoln's abiding faith in the American people and in our system included a true understanding of the division of power, the checks and balances of the

Republic, which were written into the Constitution. How much more smoothly would our Government operate, and how much more wisely, if the present occupant of the White House had Lincoln's clear understanding of his duties and Lincoln's faith in the people, as shown in these remarks:

In a certain sense, and to a certain extent the President is the representative of the people. He is elected by the people, as well as the Congress is, but can he, in the nature of things, know the wants of the people as well as 300 other men, coming from all the various localities of the Nation? If so, where is the propriety of having a Congress?

By the Constitution, the Executive may recommend measures which he thinks proper, and he may veto those he thinks improper, and it is supposed that he may add to these certain indirect influences to affect the action of Congress. My political education strongly inclines me against a very free use of any of these means by the Executive to control the legislation of the country. As a rule, I think it better that Congress should originate as well as perfect its measures without external bias.

An excerpt from a letter Lincoln wrote in 1848 is especially applicable to current debate in the United States. To W. H. Herndon, he wrote:

The provision of the Constitution giving the war-making power to Congress was dictated, as I understand it, by the following reasons: Kings had always been involving and impoverishing their people in wars, pretending generally, if not always, that the good of the people was the object. This our convention understood to be the most oppressive of all kingly oppressions, and they resolved to so frame the Constitution that no man should hold the power of bringing this oppression upon us.

A LESSON FOR TODAY

One could continue at great length reciting the deeds and words of this great American. This much, it seems to me, is certain: If we are going to win through the present period of crisis, to settle peacefully if possible but otherwise if necessary the international difficulties of the present day, if we are to straighten out our fiscal affairs, and if we are to leave for future generations the heritage of freedom which was ours, we must turn our hearts and minds once more to the true Americanism exemplified by Abraham Lincoln. As he stated it:

What constitutes the bulwark of our own liberty and independence? It is not our frowning battlements, our bristling seacoasts, our Army and Navy. These are not our reliance against tyranny. All of those may be turned against us without making us weaker for the struggle. Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prized liberty as the heritage of all men, in all lands everywhere. Destroy this spirit and you have planted the seeds of despotism at your own doors.

Here in Washington we had our celebration of Lincoln's Birthday this week, a "kick-off" dinner for others throughout the Nation. Nearly 12,000 people thronged the Uline Arena here for the program and box supper. At least a dozen Lincoln Day dinners are scheduled in Montana, and hundreds of others throughout the Nation. All true Americans, Republicans or Democrats, can

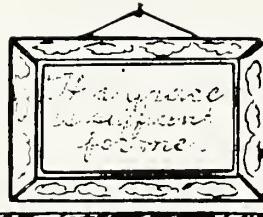
subscribe to Lincoln's philosophy. All of us can profit from refreshing our memories with his teachings.

I am proud to be a Member of the House of Representatives in which Lincoln was for several years an able and aggressive leader.

A true Lincoln story.

The Old Sampler

BY BEULAH GREENE SQUIRES



IT WAS late evening, the last of September in the year 1835, when Bill Greene found Abraham Lincoln sitting on a log on a high hill above the Sangamon River valley.

Bill sat down beside his friend and put the carpetbag he was carrying on the ground beside him.

"I had to find you, Abe. All your friends are worried."

"I am all washed up, Bill. I can't think of anything except Ann lying out there in that rain-soaked cemetery. She didn't like rain—she was all sunshine."

"She's not there, Abe, she went straight to Heaven."

Abe gave his friend a piercing look. "Do you really believe that?"

"Of course I believe that and you will, too, when you get hold of yourself."

"If I just could. I seem to be lost. There is nothing left."

"Oh, yes there is. I went up to see your stepma. She said to tell you the old sampler still hangs over the mantelpiece. She also told me this was the kind of place where I'd find you. She said that when you was a little shaver you liked to get off to some high clearing to think better."

"How is Ma?"

To the Reader: Here is another poignant story about the early life of Abe Lincoln. The author's grandfather, William G. Greene, was a personal friend of Lincoln during his youthful years in central Illinois and his vivid tales of their experiences offer glimpses of little-known episodes in the life of the great man. Mrs. Squires would appreciate comments from readers. Address: Mrs. Glenn S. Squires, P. O. Box 335, Sherman, Texas 75090.

She's

ILLINOIS STATE REGISTER

Lincoln's Philosophy Activated by Tension Of the Will--Gilkey

(Picture on Picture Page)

Lincoln's philosophy of life was activated by a tension between his conception of the will of God and his own will, Dean Charles W. Gilkey of the University of Chicago, told a crowd of more than 300 persons at the Abraham Lincoln association banquet Tuesday night in Hotel Abraham Lincoln.

Dean Gilkey was introduced by Logan Hay, association president, who served as toastmaster and read his yearly paper on what Lincoln was doing a hundred years ago.

"Lincoln had within him an unresolved tension," declared Dean Gilkey, "between certain unreconciled tendencies which he never worked out within himself." He explained that this tension between positive and negative, as in electric power, set up a flow of power.

This, he said, was the tension between the idea of predestination inculcated in a young man reared among stern Baptists and the idea of self-reliance developed by life in pioneer times. "It was the tension between the will of God and self-will."

Citing Herndon's statement that Lincoln was a thorough fatalist,

Gilkey asked how such a belief could be reconciled with Lincoln's habit of prayer in the White House and with his sense of personal responsibility in his presidency.

Dean Kilkey said another of the factors contributing to Lincoln's philosophy was that it was of slow growth. "Just as his prose style developed from the young lawyer's florid oratory to the restrained mastery of English in later life, so did his philosophy of life develop," he declared.

President Hay announced that Governor Dwight H. Green had become a member of the association. The governor spoke briefly, saying it was inspiring to live in the community where Lincoln lived.

President Hay also announced the association would publish in April "Lincoln Day by Day from 1809 to 1840", and that it had under consideration the publication of one or two projected works, either a history of Springfield from 1865 until the present, or a volume on Lincoln as a legislator.

The association's directors were re-elected, including Oliver R. Barrett, Chicago, who was chosen since the last annual meeting to fill the vacancy caused by the death of Governor Horner.